



Christian Courier

A REFORMED WEEKLY

SEPTEMBER 8, 1995/No. 2456

Christian union gets respect in B.C., but not from Christians

James Kwantes

SURREY, B.C. — British Columbians who hadn't heard of the Christian Labour Association of Canada have sat up and taken notice as the union signed up the employees of

TNL Construction, the B.C. company building a \$200 million MacMillan Bloedel plant expansion in Port Alberni.

The job came under the spotlight last year when TNL workers were showered with in-

sults, rocks and fists from other union members angry that MacBlo had chosen a company affiliated with a "rat union" (Canadian Iron, Steel and Industrial Workers Union) to work on its Nexgen expansion

project.

Neil Roos, B.C. director of the Christian union, CLAC, says CLAC simply stepped in to replace a union "known for not servicing its members well."

"We picked up the word that there was some dissatisfaction," said Roos. "In a one-week blitz, with help from the inside, we signed up 100 members."

An uphill battle

The signing has capped off a period of steady growth for CLAC. The TNL signing boosted the number of CLAC members in British Columbia to 4,000. The union has 16,000 members Canada-wide.

B.C. membership in CLAC has increased by over 1,000 members in the last two years. The provincial office now has six full-time union representatives and plans to add a seventh next year.

Roos was one of the founding members of CLAC in January 1969. He's glad to see "grudging respect" for the union developing, even among large, secular unions. But he admits it has sometimes been an uphill battle.

Members of mainstream unions have threatened and intimidated CLAC members and reps and even engaged in industrial sabotage in an attempt to discredit the Christian union. A year and a half ago, CLAC members called in the RCMP after discovering holes drilled in a pipeline they were working on in Edson, Alta. And three years ago, Roos was followed around for an entire afternoon by a unionist trying to in-



THE GUIDE
Neil Roos

timidate him.

"I tried, but couldn't lose the person," said Roos, describing the incident as "unnerving."

Prefers co-operation

Roos says CLAC provides a Christian witness in an area of interaction that sorely needs it. "The Christian faith and Scriptures can contribute in the relations between management and employees," he says. "And Christian values undergird our work and provide the framework for even nitty-gritty, day-to-day tasks."

See CLAC page 2...

Ancaster CRC has sponsored nearly 500 refugees

Alan Doerksen

ANCASTER, Ont. — In the past 15 years, Ancaster Christian Reformed Church has sponsored 482 refugees into Canada. Much of this is the work of Gerry Vanderwillik, a former refugee himself, who works closely with the church.

Vanderwillik feels a personal tie to refugees. During the Second World War he hid from the Nazis in the Netherlands for two years and then spent time in a concentration camp. Now retired, he devotes much of his time to helping refugee families come to Canada. "This is part of what God has laid on my heart," he says.

Vanderwillik started this work in 1980, when he and his wife took a Vietnamese refugee into their home for three years. After this, another Vietnamese refugee stayed with them for five years.

Although he started sponsoring refugees privately, Vanderwillik soon began working with Ancaster CRC. Now he works as co-ordinator of the congregation's refugee program while the church's deacons deal with the financial side of the program. Many people at the church have helped out financially with the sponsorships. "We get donations right and left even for refugee families here [in Canada]," says Vanderwillik.

Vanderwillik now attends Heritage Fellowship Baptist Church in Ancaster but still does his refugee work with Ancaster CRC. He and the church

help families as well as single people to come to Canada.

In the 1980s, many of the refugees came from Laos. Once

See HELPING page 2...



COURTESY GERRY VANDERWILLIK

Gerry Vanderwillik (r.) with two of the refugees he has helped sponsor to Canada: My Huynh(l) and her brother Minh Cam Huynh. They arrived in Canada in March, 1984 carrying all their possessions and wearing beach sandals.

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News

CLAC fears loss of worldview heritage

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CLAC eschews the adversarial labor model in favor of a partnership between labor and management — which the CLAC believes is in the best interests of both groups, Roos says. "You pay the price both as a workforce and a company for the lack of unity and teamwork," he says of the adversarial nature of many unions.

Large, secular unions have accused CLAC of not taking a hard enough line against management and of having a cosy relationship with employers. But an account of CLAC's sign-up of an Abbotsford family-owned grocery store last fall corrects that perception.

When the CLAC signed up 60 employees at Funk's Super-Valu grocery store about a year ago, management threatened to close down the store.

"It was not an easy sell," said Roos of the unionization of the

Mennonite family's store. "We encountered the attitude that 'We built this store through sweat and tears and we're not going to be accountable to any union.'"

Roos was disappointed when the family hired a "hard-nosed, secular" lawyer as their spokesperson in the dispute, saying it showed bad faith. Several grievances have been filed by employees since the store unionized.

"I bared my heart one day and told them, 'If Christian employees can't work out their problems with Christian employers, we're in serious trouble,'" said Roos. "But there is ongoing resistance."

Workers as property

The idea that unions — of any kind — have no place in the workplace is one that Roos hears often, especially among Christian and Christian Reformed business owners. He

says that secular employers are sometimes much more sympathetic to CLAC's message than Christian ones are.

"Many Christian employers seem to regard their enterprise — including the employees, lock, stock and barrel — as their own property," says Roos. "This is a secular idea, not a Christian idea. If shareholders in a company can demand accountability, surely workers who invest time and their life into their work should play an active role."

Roos says one of the main reasons CLAC is attracting more and more new members is the respect the union shows employees. If members have a conscientious objection to something CLAC stands for, the union is willing to donate its dues to charity. He contrasts this approach with the "out-of-touch" leadership of the secular unions.

"Union members resent their

leaders supporting left-wing causes like pro-abortion, or the notion that the state should involve itself very broadly in people's lives," said Roos. "This is demonstrated by the union leadership's inability to deliver the labor vote at election time."

CRC abandoning heritage

While Roos is happy about CLAC's recent growth, he is less optimistic about the union making inroads into the Christian Reformed Church. He says the CRC appears to be abandoning its Reformed worldview heritage in favor of the Canadian evangelical model of witness, which "has tended to be limited in scope."

"Enthusiasm for church life and church-planting is great, but if it comes at the expense of the idea that life is religion and God is sovereign in all areas of life, it's not right," said Roos.

"Our church leaders have to examine how to equip the person in the pew to be a Christian in the world beyond appointing him or her to an evangelism committee."

Roos says his involvement with the Institute for Christian Studies and the excitement generated by the young people involved in the ICS's early years influenced his decision to get involved with CLAC. He also credits pioneers like Harry Antonides and Gerald Vandezande with sparking his interest in CLAC.

Roos hopes to plant the seeds of similar enthusiasm in today's CRC — and he says reaching young people is the key.

"Our people are generally quite successful; we've done quite well, and in the process we've become quite comfortable with this society," said Roos. "We need to recapture our Christian heritage in all areas of life."

Helping refugees part of Ancaster church's vision

...continued from page 1

they were in Canada Vanderwillik would put them in touch with Laotian churches in Hamilton, one of which is connected with Hamilton's First CRC. "I take care of housing, they take care of the spiritual needs," he explains.

This year, the Ancaster church has successfully sponsored eight refugees to Canada. These are mostly Somalis, says Vanderwillik. Several Christian refugees in northern Iraq have also been sponsored but have not been approved yet.

Occasionally, the federal government turns down sponsorship requests. When this happens, Vanderwillik writes to the government asking for an appeal. Several refugee cases have been reopened because of this, he says.

Vanderwillik describes his work as "totally volunteer." He is not paid for his work, and submits receipts for his expenses to Ancaster CRC.

Once refugees settle in Canada, "there's very little unemployment," says Vanderwillik. At times he helps them to

find jobs, but he usually focuses on other needs, such as housing.

Bernhard De Jonge, senior pastor of the Ancaster CRC, compliments Vanderwillik on his work. "There have been some wonderful things" that have happened through the refugee program, he says. The church's deacons act as underwriters and sponsors of the refugees, explains De Jonge.

Housing forces move

Helping refugees come to Canada is part of his church's vision, although it is not "front and centre." At first, the church used to introduce newly arrived refugees and let Vanderwillik speak with them during church services. Now the church's involvement is more low-key, says De Jonge.

Only a few of the refugees have stayed at the Ancaster church because "Ancaster is upper-middle class with respect to housing," says De Jonge. Because Hamilton has better public transportation and cheaper housing, many refugees have moved there, he says. Because of this, First CRC in Hamilton has a better opportunity for ministering to the refugees after they settle, he says.



A Laotian wedding in Canada. Bounkham Vongxaya, the bride, was sponsored by Ancaster CRC and arrived in Canada in May 1991. With the newlyweds are Mr. and Mrs. Vanderwillik.

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News

The machine that detects drug pushers

Bert Witvoet

It's no secret to most people that drugs are readily available to inmates of Canada's prisons. They get smuggled in somehow. Corrections Canada is trying to do something about that. What that something is I found out last month when attending Gospelfest 1995 at Collins Bay Institution in Kingston, Ont.

After my wife and I walked through the first electronically controlled door, we were asked to produce an ID card. We pulled out our driver's licences. The lady behind the desk, who wore surgical gloves, took the first card and proceeded to wipe it with a cloth. She then did something on a computer and returned the card. She went through the same procedure with the second card.

Through the scanner

Not knowing what she was

doing, I thought she was cleaning our cards out of courtesy (they do get a little dirty in our wallets) and that she merely recorded the registration number on a computer. But when we later talked to friends of ours who live in Kingston and who regularly visit inmates, we learned what that procedure had been about.

The guard had cleaned our cards to see whether there were any traces of drugs on them. Had we handled any street drug within 48 hours of our showing up at the prison, we would have left traces on our licences as we took them from our wallets and handed them to the guard. The cloth would have picked up those traces, and an "Ionscanner" would have read the presence of drugs. The computer would immediately have recorded that we were either drug users or drug traffickers,

and we would not have been allowed to enter any of the prisons again.

Too successful?

We were amazed when we heard about this. "You mean to say that if I had touched drugs two days ago and had taken two showers and had washed my hands several times in between, that machine would have picked up the traces?" I asked incredulously.

"You'd better believe it," our friends said. And then they told how some time ago they had handed their ID cards over and the machine had read the presence of drugs on the cloth that had been used to wipe their cards. The guard had told our friends that they were now permanently on record as having handled drugs. Our friends had protested that they never touch the stuff. The guard had merely

shrugged.

Then our friends recalled that the day before the Ionscanner reading they had visited prisoners as they had done for over 20 years, and that they had shaken hands with some of the prisoners. Those handshakes had apparently transferred traces of drugs from prisoners' hands to their hands, they reasoned, and their hands in turn had left some of those traces on the ID cards as they handed them over 24 hours later. Talk about a sensitive machine!

A useful metaphor

Our friends intend to discuss the matter with the prison warden; apparently other innocent people have had the same experience. Our friends believe the Ionscanner should be used on everybody, prisoners as well as guards, or on nobody. Perhaps the success of the machine

is at the same time its downfall. If merely shaking someone's hands can leave traces, who can be accused of anything?

I'm glad we were not asked to undergo another test before leaving the prison. We had shaken dozens of hands before leaving, hands that belonged to people who had, in turn, shaken dozens of other hands before that. As far as the machine was concerned, we would all have been labeled as drug pushers!

Come to think of it, the whole thing makes an excellent metaphor for the pervasive presence of sin in human life, and for its ability to contaminate others. It's a good thing there is no "Sinscanner" at the entrance of society's institutions.

Canadian government asks churches to co-sponsor Bosnian refugees

Alan Doerksen

ST. CATHARINES, Ont. — The Canadian Council for Refugees (CCR) is giving serious consideration to a proposal to allow churches and the federal government to co-sponsor Bosnian refugees to Canada.

Rick DeGraaf, co-ordinator of Church Relations/Domestic Ministries for Canada's Christian Reformed Church, took part in meetings of CCR's Working Group on Overseas Protection and Sponsorship in Montreal in late August. The central issue the group discussed was the government's co-sponsorship proposal. The proposal is a response to a call from the United Nations High Commissioner for Refugees for Canada to accept more Bosnian refugees.

"The government has come on record and said we will commit ourselves to bringing in 500," says DeGraaf. "That's above and beyond the 7,000 that Canadians committed for," he adds, referring to previous government agreements.

The UN has asked Canada and other countries to accept about 5,000 refugees, and this number may rise to 50,000 in case of an emergency, according to a UN press release.

The UN's request for help is due to the Croatian government's demand that the UN move refugees out of its ter-



Rick DeGraaf

ritory. "Croatia said, 'We will not allow any more people to flee to us until you move out these people [already here],'" says DeGraaf.

Government starts, churches take over

The government has proposed to CCR that Canadian churches co-sponsor the Bosnian refugees into Canada. Federal immigration minister Sergio Marchi is "offering that they would cover the initial start-up costs and three months," says DeGraaf. Under the proposal, the government would pay rent and other living costs for refugees for three months, and then churches would take over these responsibilities for the next nine months.

Although DeGraaf and other Christian Reformed leaders were at first skeptical of the proposal, he says, "It seems like

Minister Sergio Marchi is serious and he's going to do it."

The government has also proposed that CCR and its members "take the money the government has set aside for 500 refugees and stretch that further and help even more."

DeGraaf suggests that Christian Reformed congregations get involved with sponsoring the Bosnian refugees. "We're going to send out bulletins to all the CRCs requesting them to consider being a sponsor," he says.

Once the Bosnians come to Canada they will settle in quickly "because they already have high level education and skills," says DeGraaf. If this happens, "there will be less money used, and money saved will not just go back to government coffers but will be used to bring other traditional families [to Canada]."

Although the working group hasn't made a firm decision yet about the proposal, DeGraaf says, "I'm relatively confident that this will happen."

DeGraaf represents the Christian Reformed Church on the working group. The group also includes representatives of the Presbyterian and Anglican churches and the Jewish Association.

Other issues covered in the meetings were government landing fees for refugees and CCR's recent report on family

reunification. DeGraaf reports that the group has written a letter to Marchi protesting the landing fee. "We're embarrassed that Canada is the only country in the world that requires this of refugees," he says.

In discussing the reunification report, DeGraaf says "Most people are very supportive of it, but nobody had studied it." Members of the Afghan As-

sociation, who were part of the group, raised the issue of polygamy and suggested that the government should recognize polygamous marriages. "But most of the members said No to that," adds DeGraaf.

In November, the Canadian Council for Refugees will meet again to consider the working group's proposals, as well as discuss other issues related to refugees.

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Editorial

A haven or a trap for gay and lesbian teenagers?

The Toronto Board of education offers alternative forms of secondary education in 10 separate locations. Most of the schools are in the city core and most address the needs of students who have dropped out, want to combine work and studies or need more structure and freedom than is available in the conventional public schools. The maximum enrolment in alternative schools hovers around 100.

The latest addition to this list of alternative schools is a school for gay and lesbian teenagers who have dropped out of school. The school will meet in space provided by Metropolitan Community Church, which has a large gay and lesbian membership. The program will be taught by a gay teacher and a back-up lesbian teacher. Students can talk about discrimination against homosexual people and find out what important historical figures were homosexual.

The purpose of the program is to make students who have felt ridiculed and oppressed in conventional schools feel comfortable and open about themselves.

Violent rhetoric serves no purpose

The reaction to this news from activist Rev. Ken Campbell of Renaissance Canada Inc. was quick and damning. In a news release dated August 14, Campbell shouted in his headline "A tax-funded 'school for sodomites' hosted by the Metropolitan homosexual church?!!" "What's next? — An 'academy for alcoholics' hosted by Labatts — serving students abused by their 'drunkophobic peers?!'"

Campbell is not doing the cause of Christian public witness much good with these violent headlines. It's destructive to call people with a homosexual orientation "sodomites." That term is taken from a biblical story that involves attempted rape of men and actual rape of women by the men of Sodom.

One may argue that referring to Sodom is giving the etymological origin of "sodomite" instead of the dictionary meaning, which refers to a person engaging in "abnormal sexual relations, especially between two males or between a human being and an animal" (*Gage Canadian Dictionary*). But we believe that a responsible use of words includes connotation as well as denotation.

Besides, it's wrong to reduce a person's identity to what he or she may or may not be doing. Jesus never did that when confronted with sinners. He did not label them, nor did he condemn them. He simply told them, as he would all of us, to sin no more.

Campbell is right, however, in noting in his news release that "Jewish, non-Catholic, Muslim and other faith communities are denied the fundamental right affirmed by Article 26 of the United Nations' Universal Declaration of Human Rights ("Parents have a prior right to choose the education of their children") to send their children and direct their educational taxes to the school of parental choice." That's a good point. But that point will be lost to most Canadians after having read Campbell's statement protesting a "tax-funded 'school for sodomites.'"

Why this limited concern?

After distancing ourselves from the Renaissance rhetoric, we would make a similar point about educational justice. Why is it that the Toronto board of education acknowledges only certain forms of discrimination? Is it because of the strength of the homosexual lobby in the city and the board? Probably.

But there are other reasons. All of the alternative schools in the Toronto system address learning problems that students who do not do well in the regular system encounter. That's a valid concern. But it's a concern that limits itself to rectifying problems having to do with fitting into public schools. Nobody questions whether the system itself is faulty, or whether a Christian or a Muslim school can offer a real alternative.

We also have a concern that young persons with a confused sexual identity will be encouraged to strengthen their homosexual identity and become part of a homosexual culture which is beginning to permeate society more and more. Why not send such students to City School, one of the existing 10 alternative schools which has as one of its objectives "to respect the dignity of the individual regardless of age, gender, race, religion, diversity or ability, sexual orientation and political beliefs?"

Why this immersion of impressionable young persons into a homosexual curriculum and environment? And even if their orientation is fixed, isn't it better for them to be in an environment where people with different backgrounds learn to accept each other than be in an unchallenging like-likes-like environment?

Allow Christian share

The Toronto board has done other things to enrage parents such as distributing gay-sex-in-your-face pamphlets. But many of the problems of the board's misrepresentation of community standards can be traced to the fact that parents have not had the prior right to choose the education of their children.

We realize that we cannot impose Christian morality on those who embrace other values, but we plead, at least give Christianity a fair share of the educational market so that it can publicly engage Canadians in education that seeks to integrate God's purpose for humanity into the life and learning of students.

Such schools should also be friendly places for young persons with homosexual orientations, who, together with their fellow students, want to follow Christ. We say "should be friendly places" with some trepidation. The behavior of students is difficult to predict, also in Christian schools. Every school has its quota of relatively immature students who take their problems out on others. And young persons who are "different" may have a specially hard time in a close-knit community characteristic of small Christian schools. It's incumbent upon these schools, therefore, to make acceptance of differences a high priority. The love of Christ compels them. **BW**

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Letters

Ministers' social visit challenge their assumptions

Here are two thoughts of mine in response to John Suk's speech given in Langley, B.C., as reported in the August C.C.

Suk spoke about the *Sesame Street* generation's short attention span. I'd like to point out that if that generation now sits in the pew, it also stands in the pulpit. Preachers are just as much a product of their time as their parishioners.

The advice that pastors need more time in the study with the Word, in my opinion, has its problems. Care of

"souls" has a lot to do with the disposition of the minister, being a caring person, not just his biblical knowledge. And the preacher as he addresses his congregation with his sermon holds assumptions about who those people are, their needs, their interests, their difficulties. Contact with the people, social or otherwise, is an opportunity for the pastor to do a reality check on his assumptions, a safeguard against paternalism.

Jan de Bree
Duncan, B.C.

Clergy cannot traverse boundary

Thank you for your August 18 (page 8) coverage of the Evangelical Lutheran Church in Canada's biennial national convention. Alan Doerksen did a thorough job in reporting our church's efforts to distance itself from Anti-Semitism.

However, I am misquoted in his concluding remarks about our church's move toward "full communion" with the

Anglican Church of Canada. While laypeople can cross over between the two denominations freely, clergy cannot. This is something that we are continuing to discuss and hope to reach an agreement on by 2001.

Ken Ward, Editor
Canada Lutheran
Winnipeg

A cold reception



GEORGE WITVOET

During his recent visit to Calgary, our editor, assured of the much-touted neighborliness of Westerners, tried to join a discussion between two businessmen. They ignored him. It was like talking to a brick wall or a steel monument, the editor recalls. He had expected a warmer and softer reception.

50th Anniversary Rearview Mirror



Calvinist-Contact January 8, 1970

If you didn't know that the following excerpt about the decline of Christianity (especially Reformed Christianity) appeared in CC 25 years ago, would you be able to put a date on it? The topic is still a concern, both for the Christian Reformed Church and its ties with its "mother" Dutch church, and for many Canadians whose roots are in the Netherlands. The report was written by the late Robert Lee Carvill of the Institute for Christian Studies in Toronto. (An aside: note the unnecessary hyphen in the paper's name.)

THE DECLINE OF CHRISTIANITY IN THE NETHERLANDS?

If Professor H. van Riessen is right the Netherlands may now be witnessing the end of Reformed Christianity. Under the auspices of the Association for the Advancement of Christian Scholarship the renowned professor of the Free University and author of the famous, *Society of the Future*, spoke at a series of formal and informal meetings held in Toronto on the weekend of December 13-15. He left behind after this his fourth trip to Canada the distinct impression of world-weariness on his part and indeed of the Reformational community in Holland that has been the crowning jewel of Calvinism since the re-veil of the 19th century, the Reformation under Kuyper at the turn of the century, and the flourishing of Christian learning during the thirties and early forties under men like Dooyeweerd, Vollenhoven, Mekkes, Popma, and others who developed the Philosophy of the Law-Idea.

In a brief but revealing report given to fifty students, ministers, professors and theologians at the Willowdale Christian Reformed Church on Saturday morning, he declared that (1) the present crisis of the world had infected the Church as well. Although he had always thought the Church safe from "mondigheid" (worldliness), it has now been contaminated to the very core. As an example of this he stated that (2) Kuitert and other new voices since the early sixties have called into question again such basic assumptions as the belief that the whole Bible is the Word of God, limiting the validity of the Scriptures to only the narratives around Jesus' ministry. The synods when faced with this departure from orthodoxy have not been ready to create a split like the one in 1944; they don't want to condemn the liberals, but to "make room" for them. The general principle underlying such a symptom is that (3) the people of God have been caught up too

often by the problematics of the progressiveness instead of living together reformationally as a Christian community. Finally he said in resignation, (4) "I'm puzzled; I don't know what to do! We may be seeing the end of Reformed Christianity in the Netherlands."

When asked by several students and professors why the Reformational forces had lost the initiative to men like Kuitert, he answered, "Your organizations have the élan and vitality of newness and you see the light. But we in the Netherlands have power, tradition, and the weariness of age. In the Netherlands we are stuck!"

This impression of stuckness and of lossiness was partially allayed by a prepared lecture given Sunday night at the Taunton Rd. Christian Reformed Church entitled, "The Age of Maturity". To a packed basement full of people van Riessen developed the theme of the new maturity in which men have tremendous power and think they are living in a secularized world. He traced the rise of semi-independent technology which has taken on a life of its own apart from human control and contrasted this with the desire for absolute human freedom from all authority, especially God's requirements, on the other hand. The combination of absolute power in science to control man and his world is in deep conflict with the ideal of absolute freedom for every man.

In a question and answer period he cautioned all associated with the Reformational Movement in the U.S. and Canada to be humble and have modesty, pointing to pride as one of the largest contributing factors to the present spiritual malaise in his own country. He expressed a certain jealousy of the spirit here in North America, and admitted that he must once again rise up to speak out on difficult problems in Amsterdam.

Rock Music

The Grateful Dead phenomenon: Longing for community

Tim Salomons

He chose the name "Grateful Dead" from a dictionary. It was defined as a ballad in which humans help a ghost find peace. Thirty years later Jerry Garcia is dead, and it is difficult to ascertain who needs that peace the most: Jerry's ghost or the legion of followers accustomed to finding it in his music.

Three generations of Grateful Dead fans are mourning Jerry Garcia's passing this month. His vices are known to all of them: heroin, LSD, marijuana, tobacco and fast food. Most of them know that some combination of those things led to his death. That isn't important now. What is important is that Jerry is gone and that the Grateful Dead, arguably the world's most popular live act, will almost surely be silenced.

Bonding stray elements

Though the band originally gained its reputation for wild, drug-induced improvisation playing at author Ken Kesey's 1965 acid-tests, its roots can be traced to the 1950s. In that decade were born rock and roll, the beat poetry of Jack Kerouac and Allen Ginsberg, the be-bop jazz of Dizzy Gillespie and Miles Davis, and John Coltrane was introducing a new artistic language to America, one based on rhythmic free-flow and naked emotional expression. At the same time, a then unknown Jerry Garcia was immersing himself in traditional American music: folk, jazz and blue grass. It was from these stray elements that the Grateful Dead phenomenon began.

Their appearances at a variety of hippy festivals (including Woodstock and Monterey festivals) and their house at 710 Haight Street in San Francisco's Haight-Ashbury district, placed the Dead at the centre of the late '60s hippy movement. The band's popularity continued to snowball throughout the next two decades — especially after 1986's *In the Dark* album and its hit single "Touch of Grey."

'Community' through music?

Though they are often dismissed as '60s relics, the Dead are more popular now than they have ever been. In 30 years of touring they gained a rabidly loyal fan base. Thousands spent their summers following the band from city to city across North America. These intensely devoted fans, known as "Deadheads," filled football stadiums around the world to hear the band's spacy jams, and to gather with others who shared their vision of a peaceful, clean earth. It was this community atmosphere that drew me to my first Grateful Dead concert.

I had never been a fan of the band's recordings (even Deadheads admit that most of the Dead's studio albums weren't very good), but the evening's performance impressed me.

The Dead skilfully wove the traditional American music that Jerry Garcia had learned back in the '50s with exotic scales and primal world rhythms to form an ever-changing "tribal" American music.

The "grooves" would evolve

into wild improvisational tangents and then return with new energy, growing more intense as the night wore on.

Tribal vibrations

I came to understand that these tribal rhythms were a strong element of the Dead's popularity. Like jungle drums, the music's hypnotic force allowed fans to become part of a communal event, in which they surrendered themselves to rhythms much older than themselves and felt like they were part of a community of thousands. Inhibitions were lost and all were free to unlimited self-expression. The seats, aisles and hallways filled with dancing Deadheads, moving as freely as their bodies would allow. In the end, it was the band's musical skill and the freedom of expression it unleashed in their listeners that left the strongest impression on me.

The element that disappointed me most was the very thing I had come to experience, the community atmosphere. [Hippy guru] Timothy Leary once called the Grateful Dead phenomenon "the finest and largest disorganized religion in the world," and it was easy to see why so many viewed this scene as the most important thing in their lives.

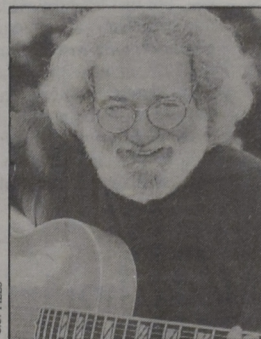
An empty patch of asphalt across the street from the arena had been transformed into a carnival of tie-dye colors, sandwich stands, buskers and bead makers. The spirit of creativity and spontaneity that lit the band's music was reflected by the fans.

Unfortunately, it was also hard to miss an element of desperation and lostness. Fatigued panhandlers were looking for gas to get to the next show. Medical staff attended to concert-goers in the grip of drug-induced psychoses.

'I need a miracle'

Perhaps most striking was the cry of those too broke to see the evening's performance: "I need a miracle!" To these desperate few, "miracle" meant the gift of a free ticket. But it was hard to miss the irony in that phrase.

A common thread for many of those who travelled with the band was their discomfort with the rules and standards of



Jerry Garcia in 1993

popular society. They had come hoping to find an alternative structure, one in which they could do as they pleased, and where harmony and understanding were still held in high regard. The Grateful Dead were the givers of miracles, the Deadheads thought, because they provided this alternative structure.

No release from violence

Jerry's death has served as a sudden reminder to many that neither alternative living structures nor drugs, nor alcohol will shelter us from anger or violence or death.

The shadow of human limitation had always hung over the Deadhead scene. Two members of the band had already died from drug and alcohol abuse. Scores of fans are still wasting away in prison on trafficking charges and will be for some time. Though an appetite for ecstasy tied the Dead and its fans together, it often led them to excess — and anything but ecstasy.

This desperate hunger for spiritual release had never seemed uglier than just before Jerry Garcia's death. Among a flood of gate crashing and bottle throwing, police in Albany, New York, began arresting Dead fans. A concert in Indianapolis had to be cancelled because of fan violence.

These were not isolated incidents. In response, the band issued calls to fans on the Internet, begging them to "relax" and threatening to stop touring if they didn't.

In an article in the August 21 issue of *Newsweek*, columnist George Will explains this violent and selfish behavior as a kind of infantilism. Like

children upon whom no rules or restrictions are placed, many of this generation place their own appetites and desires ahead of any sense of duty or responsibility, and will react violently when anyone tries to "infringe" on their right to "do their own thing."

Their "needs" have blinded them to the needs of others and they have not learned mature, loving ways to balance their own and others' needs.

Do we write them off?

So many tears will be shed for Jerry Garcia because so many people believed that he was the centre of a scene where these tendencies did not exist.

They were wrong.

Many in evangelical and conservative circles reacted to Garcia's death with "I told you so." The Grateful Dead phenomenon does seem easy to dismiss from a religious perspective. Those who believe, however, that the Christian church can still make a difference in the world might be wise to ask themselves some questions based on the Grateful Dead's 30-year run of popularity.

Have our standards of behavior become so rigid that young people feel unable to express themselves? If not, why are so many of our creative and spontaneous youth forsaking our churches and seeking acceptance and inspiration in arena parking lots?

We should remember these questions and think of the lost young people in our own circles when we see people mourning Jerry Garcia.

Despite his fans' idolization, Jerry Garcia never claimed to be anything but a musician. He should be remembered for what he was: a talented and innovative guitar player who always approached his craft with care and always wanted to bring joy to those who listened.

I hope we will not turn away the mourners who are looking for peace if they come to us looking for it — for their sakes, and ours.

Tim Salomons is a sound engineer for the reggae band "One" and has toured Canada with the band. He is also a writer and landscaper who currently lives in Toronto. He is a member of Bethel Christian Reformed Church, Newmarket, Ont.



Deadheads dance at a 1987 concert in Giants Stadium, San Francisco

Music Review

A Reformed devotional gem for 'children' of all ages

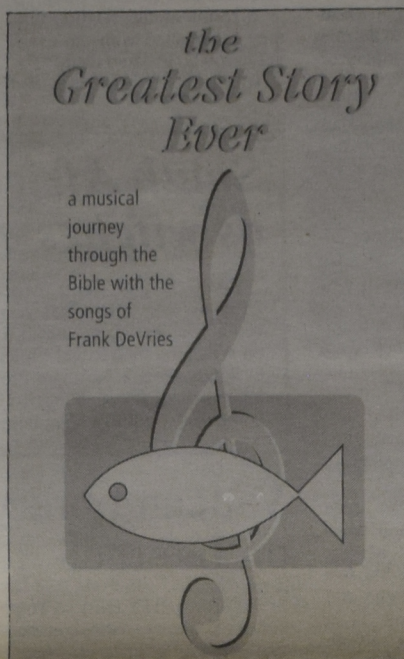
Bert Witvoet

The Greatest Story Ever: A Musical Journey Through the Bible with the Songs of Frank De Vries

Pender Island, B.C.: Sentosa Publishing, 1995. Audiocassette, 90 minutes; SA95254. \$12.00 plus \$1.50 shipping and handling. Tapes are available from Sentosa Publishing, 7914 Swanson View Dr., Pender Island, B.C., V0N 2M0. Prepaid orders only. For live performance, complete musical scores with piano accompaniments, guitar chords, flute descants and narration can be ordered separately from the publisher.

Well-known to the Christian Reformed community for his songs "Tiny Little Spider" and "As Stewards of a Vineyard," retired school principal Frank De Vries has collaborated with fellow residents of Pender Island to produce a devotional gem of music and narration.

Many of the 33 songs written by De Vries and selected for this tape have been used in school productions, worship services and conferences across Canada and the U.S. and have been printed in songbooks and hymnals. But here De Vries takes his live audience gathered in the United Community



Church on a journey through the Bible. The songs are arranged according to the theme of creation, the promise of the Messiah, Christ's crucifixion and resurrection.

De Vries himself narrates and plays piano. With him on the journey are a baritone, two tenors, two altos, a soprano and a flautist. The production is neither flawless nor professional, but has the character of an excellent community effort,

using people with good musical training. The informality is disarming rather than amateurish.

De Vries's songs have a biblical ring as well as being original in conception. For instance, "There Was a Fish" is a song about Jesus walking on water — from the perspective of a fish. "Once there was a fish in the Galilee sea/Who said to his friend 'Don't you see/ Somebody is walking over top of me/ Tell me

my friend who can that be?'" Humor and faith combine freely in this song.

A range of faith and emotion

But De Vries can also be tender and dreamy, as in a song about Creation or spring: "Silent seeds in quiet slumber/Wait for life and sun and sky./Listen for the Words of waking/Breaking up their lull-

aby./Drowsy dreaming in the darkness./Stirring soft in silent soil./Long for light and wing and living/Slowly start their gentle toil" ("Spring Chorale").

Many of these songs are for children, betraying De Vries's long affiliation with Christian elementary schools. Can there be anything more delightful than the melody and words of "The Rainbow Song"? "Far in the distance way up high./La da-dee-da da-dee-da da-dee-day-dee./I see a rainbow in the sky./La da-dee-da da-dee-day-dee./First there's red and orange too./Follow yellow green and blue./Violet ends the pretty rays./God keeps his promises/[pause] Always."

De Vries admits that he did not know all the colors of the rainbow when he wrote this song for his son, and so he missed indigo.

Media/Arts



He is not one to waste words or be sentimental — neither in his narration, which can be very brief, nor in this song about Jesus' death: "Jesus my Savior quietly stood/Mocked to his face and nailed to the wood./Jesus my Lord died for you and me./Now you and I again can be free./Death is defeated, sin on the run./Christ in the grave, his work nearly done./Quietly lying, waiting and still/Waiting for one more task to fulfil" ("In the Grave").

The tunes are often simple, playful and forthright. My wife and I sat through the whole tape one evening and found ourselves wondrously edified and entertained at the same time. This is a valuable fruit of Reformed creativity. Be sure to savor it some day.

Christian radio program builds own studio

Allan McQuarrie
WESTPORT, Ont.—

On Aug. 31, in response to the recent CRTC ruling relaxing restrictions on religious radio in Canada, Canadian Perspective Christian Radio opened its own recording studio in Westport, Ont., north of Kingston.

Canadian Perspective is Canada's only indigenous daily Christian radio program. It has been on the air since September of 1993, first on WMHI of the Mars Hill Network, Cape Vincent N.Y., followed in September 1994 with CJET, Smith Falls, Ont., December of 1994

on WDCX Buffalo, N.Y., and in March on CKOL in Campbellford, Ont.

This 15-minute talk format program deals from a Christian perspective with issues which are relevant to Canadians. One week each month deals with women's issues and is co-hosted by Karen Dixon, a registered nurse.

The production studio has been built in the basement of Knox Presbyterian Church, in space they have provided for this interdenominational radio ministry.

Zondervan merges high-tech departments

CC Staff, with files from Zondervan

GRAND RAPIDS, Mich. — Because the information super-highway is "forcing rapid technological expansion," Zondervan Publishing House is merging two "new media" publishing divisions into one.

In 1987 Zondervan was the first Christian publisher to create a computer software division; in 1991 the company established an audio/video department. Now the two are merging to form ZPH New Media, which Zondervan says is

"committed to state-of-the-art communication beyond the printed page."

"This combination better capitalizes on the growing synergy between audio, video, software and multimedia products," asserts Scott W. Bolinder, vice-president of Zondervan's book and new media group.

Some of Zondervan's "new media" products are "Bible-Source 2.0 for Windows"; "macBible 3.0," a multiple translation Bible study/concordance which the company is

currently pushing by selling it at 75 per cent off (\$30 US); "Bookie Bookworm," a multimedia program for children; and video curricula such as "Finding God" by Larry Crabb and "Boundaries" by Dr. Henry Cloud and Dr. John Townsend.

Zondervan was founded in 1931 as an independent Christian publisher, but today is a division of HarperCollins. Besides new media, Zondervan sells books and many versions and editions of the Bible.

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Church

Evangelical presence on the rise in Bosnia

BOSNIA-HERZEGOVINA (EP) — World Relief, the relief and development branch of the National Association of Evangelicals, has reported an increase in the number of Bosnian evangelicals since it began its humanitarian efforts in the country.

Prior to the breakup of Yugoslavia and the resulting war there was no "evangelical presence" in Bosnia, Martin Hartog, European liaison for World Relief told EP. But now,

thanks to organizations such as World Relief, a church has been established in the town of Mostar.

The church, pastored for more than two years now by Nikola Skrinjaric, started another church in the town of Tuzla this summer. The Tuzla church has baptized 23 believers and has more than 45 people in attendance at its worship services as of August 1995.

"Helping people in times of need like this has been a key

step in the growth of the church in Tuzla," one relief worker reported.

As the United Nations' designated "safe havens" for Bosnian Muslims began to fall to Bosnia Serb forces, thousands of people fled to the safety of Tuzla. World Relief assisted several Bosnian and Croatian evangelical relief groups and the new church in Tuzla by providing emergency supplies to traumatized people.

The weekend the supplies ar-

rived in Tuzla, 10 people were baptized, World Relief said. A number of the new believers said that they became believers as a result of the relationships they established with the evangelicals who assisted them.

World Relief has provided

more than \$1 million in relief supplies to the people of the former Yugoslavia since the war began. The organization provides disaster relief, refugee assistance and community development in 28 countries throughout the world.

Christian Reformed Church in Canada hires 'ServiceLink' director

BURLINGTON, Ont. (CRWRC) — The Canadian branch of the Christian Reformed Church in North America has appointed a co-ordinator for the denomination's "ServiceLink" program. Ida Kaastra Mutoigo began her work on Sept. 1.

ServiceLink is a program which links volunteer church members with the appropriate church agencies which can use them. Kaastra Mutoigo will work closely with the directors and volunteer co-ordinators of Christian Reformed World Missions, CRWRC, Home Mis-



Ida Kaastra Mutoigo

sions, the Back to God Hour, diaconal conferences, Youth Unlimited (Young Calvinist

Federation) and Co-ordinating Services.

Kaastra Mutoigo has been both a field director and planning and development advisor for CRWRC in Uganda. She is a graduate of Dordt College and Guelph University and is a member of Immanuel Christian Reformed Church, Hamilton.

She says: "My experience in mission work overseas has given me a vision for the need of our churches to be more actively involved in community service. It will be a challenge to put that vision into action through ServiceLink."

South Africans killed as witches

CAPE TOWN, South Africa (EP) — Hundreds of South Africans were killed last year in rituals or on suspicion of being witches, according to a report from The Commission on Witchcraft and Ritual Violence. Approximately 277 people in South Africa's Northern Province were slain in witchcraft-related cases between April 1994 and 1995, the report said. Some of those killed were burned alive in their homes.

Vatican library available on Internet

VATICAN CITY (EP) — The Vatican's library will soon be available on the Internet, where subscribers will be able to surf the Roman Empire, the Middle Ages and the Renaissance. According to a *Washington Post* report, work has begun on the project at the Vatican Apostolic Library, where technicians are making digital images of

thousands of pages of manuscripts.

But despite the convenience of the new technology, Vatican library director Leonard Boyle says that there will always be demand for the manuscripts. "Scholars will still want to feel them," he said, "to breathe the air above them."

Belief in God declining in Europe

BRUSSELS, Belgium (EP) — Belief in God is declining in Europe, according to a poll published by the European Commission. In every country except Greece and Spain the number of people who said God was "very important" dropped sharply when compared with a similar poll taken a decade earlier. The drop was sharpest in Ireland (23 per cent). However,

there was a 19 per cent increase in the number of people in Greece who say religion is central to their lives. Three out of four people in Greece say God is "very important" to them, making Greece the most religious country in Europe, by the poll's definition. Denmark is the "least religious," with only 14 per cent calling God "very important."

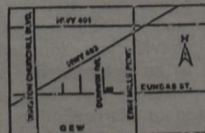
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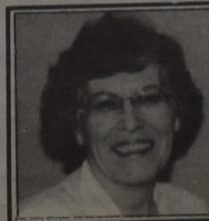


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Church

The wit to win

"Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!" (James 2:12-13).

In 1967 a psychologist named Kinch reported on a rather bizarre experiment conducted by psychology graduate students at a university. These males were part of what they considered to be the "in" crowd on campus. They moved in the right circles, they dressed the right way and went to the right places for their night life.

But they all knew a particular young woman who wasn't in that circle. She was an "outsider," a "nobody," a person who didn't count, at least to them and their kind.

Knowing the effects of behavior modification, they planned together to see how she would change if they treated her, for a time, as if she were part of their "in" crowd. They made an agreement that whenever they saw her they would compliment her and show an interest in her. Furthermore, they would take turns asking her out on dates.

Turning tables

The experiment turned strange. Under other circumstances they concluded they did not like her. They would not have talked to her prior to this, only about her in condescending and cynical ways. But as the challenge progressed they gradually found the young woman more likeable, less foreign, less alien. The first fellow's date with her went okay, even though he had to keep telling himself she was more beautiful and better company than he truly felt.

But by the time the third fellow asked her out, she had actually become part of their circle of friends. It was kind of fun being with her! She wasn't so bad after all!

And the fifth fellow never did get to date her, because the fourth fellow in line asked her to be his wife! What started as a rather cruel experiment ended up as an amazing testimony to what James writes about. The judgments made by the "in" group of men proved paltry in the face of the mercy that began as a psychological exercise!

Edwin Markham put it this way: *He drew a circle that shut me out —/Heretic! Rebel! A thing to flout!/But love and I had the wit to win:/We drew a circle that took him in!*

We're taught fair-play as children. That's a good thing. But the law made for children, as Paul and James declare in the New Testament, must eventually give way to relationships of mercy that reflect the spiritual maturity of our true Father.

Love's labors gained

And certainly there are children who can show this in remarkable ways. Dale Galloway tells of such a one in his book *Dream a New Dream* (Tyndale, 1975). A friend of his had a very shy son, he said. Chad was usually by himself. Others didn't include him in their circle of friends. Every afternoon his mother would see the school bus stop down the street, and all the children would pile off in groups, laughing, playing, joking around with each other. But Chad would always be the last to come down the steps, always alone. No one ever paid much attention to him.

One day in late January Chad came home and said, "You know what, Mom? Valentine's day is coming, and I want to make a valentine for everyone in my class!"

Chad's mother told Dale how terrible she felt. "Oh no!" she thought. "Chad is setting himself up for a fall now. He's going to make valentines for everyone else, but nobody will think of him. He'll come home all disappointed, and just pull back further into his shell!"

But Chad insisted. So they got paper and crayons and glue. And Chad made 31 valentines. It took him three weeks.

The day he took them to school his mother cried a lot. And when he came off the bus, alone, no valentine cards from anyone else in his hands, she was ready for the worst.

Yet Chad's face was glowing! He marched through the door triumphant. "I didn't forget anybody!" he said. "I gave them all one of my hearts!"

And that day Chad gained something more than just friends. He gained a sense of himself. He won a sense of dignity and worth. "I gave them all one of my hearts!"

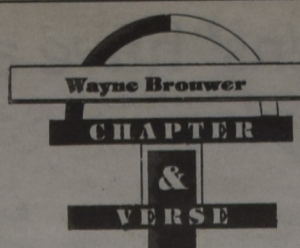
Coming home

That's where Jesus wants to bring us. Circles of hatred erased by circles of love. Circles of judgment blurred by widening circles of mercy. Circles of Death that give way to circles of Life. The gospel says that when we had drawn God out of our circles, his love drew us in. Couldn't Markham's poem be the conversation of heaven, the talk of the Father and the Son about you and me?

He drew a circle that shut us out —/Heretic! Rebel! A thing to flout!/But our love alone had the wit to win:/We drew a circle that took him in!

And that day mercy triumphed over justice!

Wayne Brouwer is senior pastor at Harderwyk Chr. Ref. Church in Holland, Mich.



Anglican synod struggles with homosexual issue

CC Staff

OTTAWA — This year's general synod of the Anglican Church

"overwhelmingly passed a resolution affirming the presence of gay men and lesbians in the church," reports the September issue of *Anglican Journal*. A two-hour debate on the issue "centred upon wording which welcomes people in the church while respecting that across the country the church is still divided on homosexuality," said *The Journal*.

The synod's motion condemned bigotry, violence and hatred toward gay men and lesbians and called for continued dialogue on homosexuality.

Rev. Helena-Rose Houldcroft of Qu'Appelle, chair of the national taskforce on homosexual relationships, pointed out that the resolutions were necessary because "many gay and lesbian people who identified themselves are victims of violence. We have, as a church, always stood against violence."

Rev. Donald Byrt of Saskatoon said he opposed the motion of affirming gay men and lesbians on two grounds.

"We open ourselves to great

difficulty if we start to accept Christians by adjective," he said, adding, "Eventually we exclude those not affirmed by resolution."

He also opposed the motion because "The other resolutions (on homosexuality) extend interest-based discussion, to encourage the church to grow. This returns us to a position-based discussion."

Two amendments, one of which added a proviso that the synod did not condone homosexual behavior, were defeated.

Moving that amendment, Bishop Ron Ferris of Algoma urged synod to say something which would give direction to young people.

He said the homosexuality issue has created a "vice-grip" between people crying for justice on one side and people crying for righteousness on the other.

"The motion addresses only the justice side," he said.

Archbishop Percy O'Droll of Huron told synod the 1979 statement, which says in part that the church will not ordain non-celibate homosexuals, remains in effect.

Anglicans to get new hymnal

With files from The Anglican Journal

OTTAWA — The 1995 Anglican General Synod has "authorized the completion of" a new hymnal which has been worked on since its initial approval in 1986. The hymnal will have about 680 hymns, some of which will use "inclusive or feminine language and imagery." The book is expected to be available by early 1997.

Dr. George Black, chair of the hymnal taskforce, calls the

book "a collection of diverse voices." He says his taskforce has responded to its mandate "to provide old and new hymns and other material to complement the Common Lectionary; to reflect a wide variety of traditions; and to be broadly inclusive in terms of gender, Anglican piety, and culture."

Currently the Anglican Church and the United Church share a hymnal (referred to as "The Red Book") which is now 24 years old.

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Feature

'Jerusalem' and 'Athens' have a common enemy: *Babylon*

The following is a shortened version of a commencement address given by the author at Redeemer College in Ancaster, Ont., this year. Because the focus of this issue is on returning to school, we thought it appropriate to feature John Bolt's ideas on how barbarism is the destroyer not only of the "Academy," but of culture and the church.

John Bolt

The North American "academy" is beholden increasingly to the destructive political ideologies of race, ethnicity, gender and class; it is in serious trouble. You who have been educated at a Reformed Christian institution have been blessed with learning rooted in the freedom of revelation, a freedom to pursue all truth (including, of course, matters of race, gender and class) in the light of the one Truth that alone can set us free. Give thanks to God for that.

The bank of wisdom of my generation of so-called baby boomers who grew up in the counter-cultural '60s is pretty well empty. Aside from one signally wonderful achievement — the American civil rights movement of Dr. Martin Luther King Jr. — the consequences of the '60s have been, for the most part, destructive.

We bankrupted ourselves for what? Abortion on demand, the breakdown of family life and sexual morality, AIDS, the progressive dismantling of a world class education system, the creation of a whining society in which every citizen is a victim. No, the wisdom I want to share with you goes back much farther.

Useless curiosity?

I am asking you to consider your pilgrimage of freedom toward truth in the light of three representative cities.

From the days of the third century North African Church father Tertullian to the present, Christian reflection on the academy has been indelibly shaped by the contrast he drew between Athens and Jerusalem, the academy of Greek philosophy and the members of Christ's church. Listen to his outburst:

What has Athens to do with Jerusalem, the Academy with the Church? ...We have no need for curiosity since Jesus Christ,

nor for inquiry since the Evangel.

What is there in common between the philosopher and the Christian, the pupil of Hellas and the pupil of Heaven, the worker for reputation and for salvation, the manufacturer of words and of deeds, the builder and the destroyer, the interpolator of error and the artificer of truth, the thief of truth and its custodian?...

Here the battle lines are clearly drawn by Tertullian. "Choose you this day whom you will serve. God or mammon; Jerusalem or Athens; Revelation or Reason; Christ or culture."

The threat of barbarism

There are times when Reason sits on the throne and needs to be resisted with religious fervor. Over against the 18th century Enlightenment and its modernist devotees who subjected all revelation to human reason, the church and Christians in the academy must lodge a vocal and vigorous protest. When Marlowe's Dr. Faustus says, "Man is the measure of all things; I am a man; therefore I am the measure of all things," we must call an idol an idol and invoke the first and second commandments. Ideas do have consequences and Athens has furnished us with more than a few ideas that are hostile to the Christian faith. That should not be forgotten.

But today is not the day for Jerusalem to be attacking Athens. Today Athens and Jerusalem have a common enemy: the third city in my tale — Babylon. Today, not reason, but barbarism is the great and grave threat to the church and society — barbarism that despises virtue, mocks the order of civilization and tramples on truth all for the sake of power. The so-called sexual revolution (a legacy of the '60s) is both the prime symbol and key expression of today's barbarism.

Casting aside all restraint and limit, barbarism promotes and cultivates sexual will to power — what the classic moral tradition called lust. Furthermore, our contemporary barbarism is almost pathological in its hatred of those who publicly try to resist its advance.

To believe and publicly express the conviction that there is a normative God-ordained pattern for human sexuality makes one guilty of heterosexism or homophobia.

Barbarism sponsors public blasphemy, profanity and vulgarity with state-funded councils while forbidding all public displays and expression of religious faith and traditional Christian morality. In short, barbarism calls evil good and good evil. Barbarism is an expression of cultural terrorism that uses freedom to destroy the very culture that gives and makes freedom possible. Barbarism or Babylon, I am suggesting, is the common enemy of both Jerusalem and Athens today.

Babylon the adversary

Perhaps that's the way it has always been. Perhaps Tertullian's rhetoric, though understandable in his context, is potentially misleading for us today. After all, the biblical counterpoint of Jerusalem is not Athens (about whom the Apostle Paul had relatively positive things to say even in the face of its unbelief); the biblical counterpoint of Jerusalem is Babylon. Here Augustine's *City of God* may be a more useful guide for us today than Tertullian.

From the Tower of Babel through Nebuchadnezzar's great image to John's Apocalypse, the enemy of God, of God's people and of the city of God on earth is Babylon, the "mighty," the harlot.

Think about this: while bad ideas hatched in the academy (such as Hegel's notion that "the state is the divine idea as it exists on earth") have had fearful consequences, the blood of martyrs is generally not spilled by philosophers (representatives of Athens) but by the representatives of Babylon: Nero, Robespierre, Stalin, Hitler, Castro, Mao Tsetung, Idi Amin,

Pol Pot and Saddam Hussein.

The will to power

Today, where Athens has been invaded by Babylon, nihilism is the problem; not the pretended autonomy of human thought that has absolute certainty but the hopeless morass of relativism.

Athens, even in its distorted and idolatrous forms, still represents the search for truth. But Babylon knows only of the will to power; and we citizens of the 20th century know exactly where that leads: to the Gulag, to the ovens of Dachau and Buchenwald, to the killing fields of Cambodia, to the moral stench of North America's abortuaries.

The problem with today's academy is not that students are overwhelmed by excessive rationality, are reading too much Plato, Aristotle, Aquinas, Descartes and Kant. Hardly! The problem is that one can graduate from many North American universities without ever hearing about these thinkers, without ever engaging the history of thought.

Christians' major mistake

It is therefore a *major* strategic mistake in my judgment for Christians today to join the post-modern parade criticizing Athens and the academy's search for truth and emphasis on reason.

Athens' excesses notwithstanding, we need to keep in mind that much of the Western cultural canon under attack today by the Babylonians is not simply Athenian but a wonderful synthesis of Athens and Jerusalem.

There is of course an important difference: Athens can only represent the human spirit's search for truth; Jerusalem represents the revealed truth that is the gift of God's Holy Spirit. Yet we can't understand or appreciate our own cultural legacy without thinking about Jerusalem and Athens.

Think of it: Chartres, the art of Michelangelo and Rembrandt, the music of Bach and Handel, Dante, Shakespeare, Milton, and Thomas Aquinas's



John Bolt

Summa. How does one separate Jerusalem and Athens? When we add to that the political and economic freedoms we enjoy in North America, we also see an amalgam of Jerusalem and Athens.

It is now abundantly clear that the wonderful experiment in ordered liberty that we live under is unsustainable apart from the faith, order, virtue and habits of the heart that come from Jerusalem. In view of this it is worth pondering whether the vehemence of Babylon's attack on Athens (e.g., against the Western canon) is really better understood as Babylon's quarrel with Jerusalem. It is the degree to which Jerusalem shapes Athens that determines the vigor of the enmity.

We need to ask ourselves honestly: If we indulge in Tertullian's sectarian cultural impulse do we not impoverish ourselves and our civil society?

Put aside old enmities

Furthermore, our age demands of us, I believe, that we join forces with all who resist Babylon's barbarism. The situation is critical; we cannot afford to aid and abet the barbarians. It is sadly ironic that having just this month commemorated the 50th anniversary of Europe's liberation from the terrible ideology of blood, soil and power, we are again under assault today from the new tribal paganisms, from the new gods of blood, soil and power. The infamous Minneapolis "Re-imagining" conference, where the goddess of female sexuality was worshipped and our Lord's atonement repudiated and even

mocked by delegates who called themselves Christian, has shown us that this battle is now also joined in the church. In that battle we find that old enmities need to be rethought and new strategic alliances made.

Strange bedfellow

We Protestants are discover-

ing to our amazement that one of our most prophetic and courageous allies against contemporary barbarism is, of all people, the Pope. John Paul II's encyclicals, *Veritatis Splendor* (the Splendor of Truth) and more recently his evangelical testimony against abortion and euthanasia, *The Gospel of Life*,

have become for many of us a rallying point against the spiritual, moral and intellectual nihilism of our day.

So too, I am suggesting that we need to re-think much of the Protestant and particularly the Reformed church's traditional hostility toward Athens. In the face of the Babylonian threat —

which is real and powerful — we will, I predict, increasingly find allies among the Athenians. So be it.

Never forget, however, that... your hope and your final allegiance comes from Jerusalem. Jerusalem's faith and glory makes Athenian thought possible and earthly citizenship a

blessing. May Jerusalem's King bless you richly that you may be a blessing to this nation and to the nations.

Dr. John Bolt teaches systematic theology at Calvin Theological Seminary in Grand Rapids, Mich. He formerly taught theology at Redeemer College, Ancaster, Ont.

The Council of Nicea and the need for doctrine

Anthony J. Looy

After Pentecost the Christian message spread far and wide. The first followers of Christ had been Jewish, but by 100 years after Christ's ascension the majority of Christians were converted Gentiles. By A.D. 325, when the Council of Nicea was held, the number of Christians in the Roman Empire had risen to at least 10 per cent of the population. For the first few hundred years the young Christian church had to cope with misunderstandings and controversies, including tensions in the very early years between Jewish and non-Jewish believers.

One of the problems was that the Christian message ran headlong into the pervasive influence of Greek culture and thought. Whether the Greeks thought of their gods as vague divine principle, remote from all human affairs, or whether they preferred to see their gods as super-humans cavorting on Mount Olympus, these notions were a far cry from Jewish and Christian monotheism.

The historically minded Jews worshiped YAWEH, the God of Abraham, Isaac and Jacob. When one adds to this Father-God a Son — who physically rose from the dead and who is divine along with the Father, yet one God — the road to theological and philosophical confusion seems to open wide.

Emerging doctrines

The early Christian communities believe in one God who revealed himself as Father, Son and Holy Spirit. They believed that Christ was both divine and human.

It is true that the Bible does not provide us with a ready-



The Council of Nicea

made doctrine of the Trinity, or with a coherent dogma regarding Christ's two natures. When certain groups in those early centuries began to stress Christ's humanity at the expense of his divinity, while others emphasized his divinity without recognizing his humanity, the need to define the relationship between Christ and the Father became acute.

By and large, the task of shaping and defining these difficult doctrines, relying solely on biblical givens, fell to the Church Fathers. These "Fathers," or Patristics, were pious, dedicated and very gifted Christians who lived during the first six centuries of the church. Most lived in metropolitan areas in Asia Minor, Egypt, Greece and Rome. These men became the "theologians" and teachers of the ancient church. Probably the best known among them, through his influential writings, is Augustine, Bishop of Hippo (in North Africa), who

was himself a convert to Christianity and who died in 430.

Arius says Christ was created

In the church, much of the fourth century was dominated by the protracted and divisive debates about the Trinity and the two natures of Christ. These differences were not just abstruse matters debated in church councils or studied in libraries; they were often argued vehemently in the streets of Alexandria and Antioch.

The leader of those who believed Christ the Son was subordinate to God the Father was Arius, who was a contemporary of another Church Father, Athanasius. Arius was an ascetic who was a priest in the church at Alexandria. He believed that the Son was less than the Father and had been created, in time, by the Father — the very first thing the Father created. Only the Father was eternal, said Arius; there was a

time when Christ did not exist.

At one time half of the church at Alexandria was singing the Arian slogan "There was a time when the Son was not," using a tune composed by Arius himself, says church historian W.C. Placher.

These views were strongly opposed by Athanasius, who insisted that the Son was eternal, like the Father, and that the Son was of the same substance ("consubstantial") as the Father.

The Athanasian Creed (see *Psalter Hymnal*, p. 815) deals almost exclusively with these two doctrines: Christ's two natures and the Trinity. (Until the 17th century it was thought that Athanasius wrote this creed; he didn't, despite its subject matter.)

A local synod held in 321 in Alexandria, condemned Arianism and suspended Arius from his priestly duties. But the matter did not rest there; the church remained divided on the issue of Christology. It was at this point that the Emperor himself stepped in.

'Battleground' at Nicea

Constantine was the first emperor to become a Christian. In 313, via the Edict of Milan, he declared Christianity the official and legal religion of his empire. The Emperor even began to take some personal interest in church matters and theology. When the church remained disturbed and divided on the issue of Christology, Constantine called some 300 bishops together at the first general Christian synod or council, held at Nicea in Asia Minor in A.D. 325.

Constantine himself presided over many of the sessions. Although his theological insights

were probably not astute, he felt Athanasius' interpretation was the correct view of Christ's nature; he was assisted by a Bishop Hosius, his spiritual advisor.

After having met for several weeks, the Council of Nicea affirmed Athanasius' view, declaring that Christ, like the Father, is eternal (and therefore not created), and that the Son was not subordinate to the Father but "consubstantial" with him.

These views were stated in what we know as the Nicene Creed, which is still confessed by millions of Christians each Sunday (see *Psalter Hymnal*, p. 814). Because Arius and his supporters refused to sign the Nicene Creed they were deposed from office and banished by the council.

Arianism raised its head again after Constantine's death in 337. His successor(s) seemed to favor Arianism rather than the Athanasian trinitarian view. The Council of Constantinople, held in 381, strongly reaffirmed the Nicene Creed. The closely related matter of the nature of the Trinity was settled somewhat later at the Synod of Chalcedon in Asia Minor in 451.

Creeds and dogmas do not always enjoy good repute among Christians today; some modern Christians tend to dismiss doctrine as rigid dogmatism or dead orthodoxy. But let us read the Nicene Creed (and our other creeds and confessions) thoughtfully, remembering the difficult struggles of the early church — offering the creed in praise to our triune God, and as a confession of the heart.

Anthony J. Looy is a retired school principal who holds a PhD in history. He lives in Kingston, Ont.

Feature

Did the Christian Reformed Church break the impasse on 'women in office'?

A delegate's report on how the women in office study committee achieved unity within diversity

We asked Rev. John Van Schepen to tell us about his experience last June as the reporter of the synodical advisory committee which dealt with "women in office." How did the committee work, and what led to the amicable way in which delegates with different views presented two reports?

Van Schepen is pastor of First CRC, Bellflower, Calif., but is a Canadian citizen who grew up in Owen Sound, Ont. The following is his account of how he prepared for his synodical work and joined others in bringing a compromise solution to the thorny issue of ordaining women.

John Van Schepen

March 1995: I am delegated to Synod 1995 by Classis Greater Los Angeles.

April 1995: I am asked by the officers of last year's synod to serve as the reporter for the committee that will be dealing with ordaining women. I have serious reservations concerning my calling as a delegate.

May 1995: Synod is fast approaching; I must prepare. Having read through the various agency reports, studies concerning such matters as children taking communion and the desire of one third of our members from Canada for a better system of integration and representation in the CRC, I direct my attention to the many overtures regarding ordaining — or not ordaining — women.

A cursory reading of these pages makes it evident that I must spend serious time reviewing synodical actions of the past 23 years, searching the Scriptures and praying if I am to be ready for this synod. I call several of my close friends and ask for their prayers as I prepare for the task.

As I pour over the volumes written on this subject, and wrestle with the Scripture passages, I am humbled at the significant amounts of effort that godly men and women have devoted to this matter in previous decades.

Certain passages of Scripture take on new significance. I am deeply grieved that our inability to resolve this issue has led to bitterness and division between colleagues, co-workers in the Lord's vineyard, families and friends. I pray that the Lord will give us a unified committee. I decide to do what I can to work

with all those assigned to the committee, many of whom I do not know.

Not of one mind

June 1995: The weather in Grand Rapids is beautiful. Synod 1995 is underway and soon we are meeting in our designated committees. After two days of working together prayerfully and listening to each other carefully, it becomes evident that our committee is not of one mind in all things. But our points of unity are, in my opinion, more significant than our differences.

We decide that those of different minds should separate for a time to do their work, but not until we covenant together to share regularly and openly the progress we make, and to strive to be reunited if at all possible. I feel the conduct and spirit of the committee are exemplary.

After working separately for a day we join together for prayer and to review our progress. We all believe that Synod 1994 went too far when it stated that "the Scripture is clear" on this matter, and that Synod 1994 inappropriately bound the consciences of many church members. Both the minority and majority of the committee believe that in the past "both sides had faithfully sought to interpret Scripture on this issue," nevertheless, neither the majority nor the minority desire to change Article 3a of the Church Order: "Confessing male members...are eligible for the offices..." How are we to deal with this matter practically on a local church level?

Two attempts

Initially our committee's

minority report seeks to answer this by stating: "As an exception, in churches where there are no qualified male candidates for office available, women may serve in the offices of elder, minister and evangelist with the permission of classis and the concurrence of the synodical deputies."

We wrestle with the meaning and significance of this, especially in view of the fact that the previous day, synod had been presented with and approved only 23 candidates for the office of minister in the CRC, while it noted that there were some 130 vacancies in the churches.

In the mean time, the majority report focuses on Overture 62 as a way of resolving the matter. This overture also recommends not changing Article 3a of the Church Order. However, rather than using a phrase such as "as an exception..." it tries to come to grips with the issue by using the phrase "may declare inoperative." This wording seems somewhat awkward, but has been used by a previous synod. It's good to have a precedent.

We part company late in the evening with the hope that these differences in wording can be resolved in a way that will please the Lord and bring peace to the church. However, the following morning some indicate that they are not at peace and are unable to allow any exception whatsoever. It seems inevitable that once again, two reports will come to the floor of synod.

Friday night, Saturday afternoon and until very early the next morning, and then all day Sunday are for me an intense time of soul searching, of reviewing the Scripture passages which have so often been referred to, and of praying, alone as well as with other delegates. Synod's officers have asked that our reports be discussed by the whole synod on Monday afternoon.

So after much debate on the synod floor, delegates voice their votes. The Acts of Synod of 1995 tell the outcome.

Constant appreciation

July 1995 and beyond: Synod 1995 is over. However, the debate over ordaining women in the Christian Reformed Church clearly is not. Was anything accomplished? Can anything be learned? I believe so.

In the common introduction of the majority and minority reports, an introduction to which all committee members agreed and to which all signed their names, the following is stated: "In spite of our differences, there was a constant appreciation for the faith of each one and [of] his conscientious approach toward the problem. Perhaps if this attitude [were] more widely practiced on both sides in the denomination, this issue would not have caused as

written by those who oppose ordaining women under any circumstances. While there might be considerable debate concerning the net difference in allowing a classis to "make an exception" in a particular situation, I do not believe such a discussion will be furthered by hurling accusations regarding who or which body is now violating the Church Order. Such remarks only serve to inflame a debate which is already difficult enough.

Better, then, to simply state, as does Westminster Seminary regarding the interpretation of "day" in Genesis 1: "Responsible Reformed theologians have differed as to whether Genesis 1 teaches a young earth or allows for an old earth.



PHOTO BY EDWIN DE JONG/COURTESY THE JANNER

John Van Schepen

much pain and disunity as it has."

Permissible ambiguity

Furthermore, we must not overlook the fact that both reports call upon us to "recognize that both sides had faithfully sought to interpret Scripture on this issue," and "to recognize that this issue is not one of salvation and that even in our differences, we remain sisters and brothers in Christ."

In view of this statement and from my perspective on the committee, it cannot be said for a moment that "knowing they had the votes all along, a sizeable majority was just willing to plow ahead..." as has since been

While one of these interpretations must be mistaken, we believe that either position can be held by faithful Reformed people."

I pray that the decision of Synod 1995 to allow classes to decide whether they will use ordained women will be viewed in a similar light. That will allow the church to move forward in carrying out its primary task of obedience to the Great Commandment — "Love God above all and your neighbor as yourself" — and the Great Commission — "Go and make disciples of all nations."

May God help us as we obey his will.

The automatic garage-door opener

Right now our automatic garage-door opener is not connected to our big double garage door. After the accident, we haven't been able to get the door quite lined up with its track.

The accident is something we don't talk about much. You see, it wasn't impulsive, day-dreaming me who backed into the garage door; it was careful, with-it, in-control Marty. He's still wondering how this happened.

Unfamiliarity — that might explain something about the accident. Before we moved to this place we never owned a garage big enough in which to actually park. For us the automatic garage-door opener is a new gadget — something to learn about.

Also, on the day of the accident my accountant husband had been working hard at his desk from early morning right into the evening. So when, intent on running a few errands, Marty stepped into the van parked inside the closed garage he may not have been as sharp as usual. Fourteen hours of looking at numbers can do that to a person.

Starting with a bang

Marty slid into the driver's seat, pushed the remote control garage-door opener, turned the key in the ignition and backed up. "Bang!" The garage door didn't have a chance. It wasn't more than a foot up when Marty turned around to see what the noise could possibly be. He had dented the door, knocking it right off its rails. The van was fine.

No one else in the family heard the original bang or the ensuing hammering as Marty tried to straighten that door.

Since then he has spent an entire Saturday with the help of a friend banging and straightening, but to no avail. They just can't get the thing quite lined up.

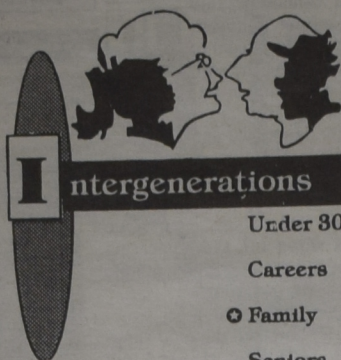
This means that we park our vehicles out on the driveway and use the garage door as little as possible. It opens fine manually, but the extra effort doesn't seem worth opening the garage, especially in the summer when the weather is fine. I suppose if the thing isn't fixed by the time the cold harsh winter comes, we'll make the effort.

That garage door reminds me of prayer. Praying "manually" works fine but when things are going well we sometimes don't bother. But prayer can be different than that.

Praying in tongues can be something like having an automatic garage-door opener. You push a button and the tongue flows exactly the right way. As a friend put it: "I used to have a difficult time praying for five minutes. I ran out of things to pray about. I can pray for five hours in tongues, no problem."

Won't it be awesome when we are all that spirit-filled?

Marian den Boer lives with her husband and five children in Hamilton, Ont. There's the house with the big double garage that's never open.



Under 30

Careers

Family

Seniors



Dutch woman's dream of museum of childhood being realized

TORONTO (Canadian Scene) — Loet Vos and her husband, Max, live in a large, crowded house in west-end Toronto. However, they don't share the house with any living creature besides their dog, Maxie. The "crowd" is made up of hundreds of toys: teddy bears, figurines and mechanical toys. And one day soon they'll all be leaving.

It's not because Vos wants to be rid of them. It's because they're destined to move to a new home a few kilometres away, where Vos can share these treasures with thousands of other people at the Toronto Museum of Childhood.

The toys come from all over the world and range from a beautifully crafted, miniature three-ring circus from India to a humble dump-truck made in Zimbabwe from a discarded insecticide tin. Canadian attics have yielded many antique treasures, like a 70-year-old teddy bear and puzzles from the 1920s.

But closest to Loet Vos's heart are a couple of little elves made with loving care from scraps of wool by her mother when Loet was growing up in the Netherlands under the Nazi occupation and manufactured toys were as scarce as any other commodity.

Appropriate home

Since 1981 Loet Vos has had a dream: to see the birth of the first Canadian museum dedicated to childhood — a place for both children and their parents to enjoy.

It's a dream that will soon come true, since the non-profit organization headed by Vos and working toward establishing the museum has received a pledge of a building in a historic complex in downtown Toronto.

The Toronto Museum of

Childhood will occupy 13,300 square metres in a mixed-use development that will consist of housing, office space and retail stores. It will be created on the site of the now disused Gooderham and Worts distillery, whose original building dates back more than 160 years to the time when Toronto was known as "Muddy York."

The developer, Allied Domecq Pension Funds, has pledged the city of Toronto that the picturesque and well-constructed building exteriors will remain intact to remind occupants and visitors of Canada's architectural heritage. Further, the company has pledged the lease of one of the buildings to the museum for 99 years at one dollar a year. Allied Domecq will also pay for the transformation of the building's interior into the childhood museum.

Knows museums

Now, to pay for year-to-year operation, Vos and her fellow project directors have to raise sufficient money to add to the revenue the museum will receive from admission fees. A fundraising campaign is begin-

ning this month.

There's no doubt in Vos's mind that the project will be a success because she knows museums. After coming to Canada she worked at the Royal Ontario Museum and gained a master's degree in museum studies at the University of Toronto. In addition, she and her fellow directors commissioned a feasibility study which indicated that within three years of opening its doors, the Museum of Childhood could attract some 150,000 visitors a year.

Vos stresses the fact that although her beloved toys will be an important part of the museum's collection, there are many other aspects of childhood that will be featured, such as costumes, recreation, childhood through the ages, childhood in other countries and the child in today's society.

"The potential is endless," Vos says, her voice filled with the enthusiasm that has infected the hundreds of people who have already donated artifacts toward making the Museum of Childhood a reality.

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Agriculture

'Proceed with caution' on biotechnology, say Christian farmers

GUELPH, Ont. (CFFO) — Farmers have said, "Proceed if you must, but with caution" as their bottom-line message regarding biotechnology.

That's the gist of a report recently issued by the CFFO. The 17-page report is a compilation of the results of 18 one-day workshops the federation held across Ontario earlier this year. A total of about 300 people participated.

"As a result of these workshops, many of our members now feel competent to judge for themselves whether the products of biotechnology are appropriate for use on the family farm," says Elbert van Donkersgoed, CFFO's research and policy director. "In practice, our farmers will be more prepared to examine biotechnology products on a case-by-case basis to determine if they provide good tools for their businesses."

'Solution in search of a problem'

The report finds that many farmers recognize the potential benefits of biotechnology for themselves and society. However, farmers feel more comfortable with genetic alterations of plants and bacteria than they do with animals and humans. BST in dairy cattle was a par-

ticular area of focus.

On the negative side, participants were not convinced that biotechnology is being developed according to the principles of stewardship that they hold. In fact, for many farmers, biotechnology often appears as a solution in search of a problem.

"The workshops eliminated much of the mystery for the participants but also stiffened their [resolve] that strong principles are needed to guide biotechnology development," says van Donkersgoed.

CFFO's policy statement recommended the following:

- * Biotechnology development should occur only within firm ethical and stewardship guidelines.

- * Issues of human and animal well-being, as well as environmental impact, should be given priority over economic benefits.

- * Collaboration among farmers, governments, consumers and suppliers needs to occur to ensure acceptable development.

- * Testing should be carried out by an independent, multi-sector agency with no stake in a product's success.

- * All product information should be disclosed before a product is permitted to be sold and commercially used.

Land: love it or lose it

Special mention is made in the Bible of King Uzziah's agricultural activity: "For he loved the soil" (2 Chron.26:10). Unfortunately that cannot be said about our rulers today. Whether prime minister, premiers or even ministers of agriculture, they seem to have little interest in protecting and nurturing the soil. They do not have the foresight to see the simple importance of sustaining food production capacity.

Furthermore, governments reflect the ignorance and even callous disregard of the larger production toward agriculture. The urbanization of our society is a big factor in this ignorance. Fewer and fewer people have an appreciation for the source and costs of food production. Sad to say, even some professional agrologists and farmers shrug off a disappearing land base, counting on the vastness of our country and synthetic inputs (neither of which are endless) to pull us through.

Because of this ignorance and neglect, important super-structures underpinning the integrity of agriculture and the food supply in Canada are being knocked out. Instead of tried-and-true systems being reformed to provide a just and efficient service, they are simply removed with no planning for consequences.

For instance, rail lines are being abandoned everywhere, and grain collection centralized. This is due partly to a national rail company not being held to its agreement with the federal government to keep rates down and supply a national service in return for huge land and mineral grants.

The "Crow rate," too, is gone. It was instituted "in perpetuity" to subsidize freight rates for hauling grain to distant ports from Canada's long western crop-growing ribbon. In its stead, farmers are being "paid off" with a highly publicized \$1.6 billion dollars one-time payment, with which farmers are supposed to work the miracle of making food industry adjustments on behalf of the nation.

Orderly marketing through marketing boards is also under attack, ostensibly because of changing world trade patterns. But what we are losing is a system of co-operation which stabilized both returns to farmers and supply and price to consumers.

Land being 'treated like dirt'

Regarding the land itself, take the example of Alberta where it is being treated like dirt, so to speak. The highly publicized and admired "restructuring" being done by the Klein government is getting increasingly negative reaction now as it runs rough-shod over the health care system. That is because health is something immediate. But provincial cost-cutting is also causing loss of prime farmland, and that is going to have long-term serious effects on every one of us.

Alberta has eliminated its regional planning commissions which for many years required municipal governments to work together in regions and be accountable to each other for, among other things, the preservation of agricultural land. Provincial funding has been withdrawn as a cost-saving measure, and so the municipalities are thus cut loose from regional planning.

No longer will each region have a land-use plan brought about by municipalities agreeing together to give high priority to saving agricultural land. This is especially unfortunate in the Edmonton region where the province's most fertile land is located, and down the Edmonton-Calgary corridor. Planning commissions which included large urban areas kept a lid on indiscriminant urban land use. But now the best land for farming turns out to be the "best" land for a parking lot, a mall, industry, etc. And municipalities are competing with each other to give it away.

Just recently, the M.D. of Red Deer approved of a new land-fill close to the city which will destroy top-notch farmland when there was much poorer land available close by. In the same vicinity a farmer turned down a farm machinery dealer who wanted to buy 10 acres of prime farmland to relocate his dealership. But the farmer's neighbor let 10 acres of his go. Many more examples could be given of the pressure to pave over Alberta's farm land: mindless multiplication of malls and mega-stores in the cities; proliferation of country-residential development; huge low-density industrial "parks."

Paving it over

Archeologists have discovered that one of the reasons for the disappearance of the highly developed ancient Mayan civilization with its written language, exquisite art and amazing architecture was increasing urbanization. The rich bottomlands, the major source of food supply, were covered over with buildings.

Nothing stands in the way of the same thing happening in Alberta. We are rapidly converting the most productive farmland to other uses. There is no legislation to protect that land. The system of land tax to support municipal governments puts tremendous pressure on farmland. There is not the political will to stem the tide.

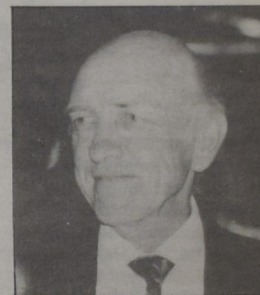
Oh, for leaders who love and nurture soil. If it doesn't happen soon we are in for hard times.



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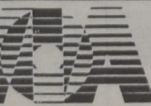


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Classified Rates	Anniversaries	Anniversaries	Anniversaries	Obituaries
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	1955 October 1 1995 "But as for me and my house, we will serve the Lord" (Joshua 24:15b). With great joy and thankfulness to God we like to announce the 40th wedding anniversary of our parents and grandparents MARINUS and MARIE BOOY (nee DEKRAKER) With love and congratulations, Pat & Paul — Tillsonburg Chris, Darcy Ron — Aylmer Len & Nancy — Aylmer Bradley, Kyle Murray & Sherry — Springfield Chad, Paige Nancy — Port Dover Open house will be held all day at their home on Sept. 30, 1995, D.V. Address: R.R.#2, St. Thomas, ON N5P 3S6, (519) 765-1739.	1945 September 20 1995 Great is thy faithfulness oh God our Father. We thank God for giving mom and dad 50 years together. ALLEN and ELIZABETH ZIETSMa (FEENSTRA) Congratulations from all your children and grandchildren. Marg & Jake Bulk Elly, Melody, Emily, Jaymar Charlie & Evelyn Zietsma Danielle, Andrea, Kristin Agnes & Otto Huygen Lisa, Jeremy, Israel, Adam, Lesley Alyce & Jack Vanderweg Ike, Jude, Kelly, Terri Arnold & Nelly Zietsma Rebecca, Laura, Chris, Derrek, Janna John & Shirley Zietsma Vanessa, Kevin, Kyle, Jessica Melvin & Grace Zietsma Krista, Erica, Karen, Kathrine Ruth & Richard Hoogstra Brian, Nadene, Nicole You are welcome to join us at an open house on Sept. 16, 1995, from 2 till 4 p.m., in the Mt. Brydges Chr. Ref. Church. We will also be celebrating dad's 80th birthday, D.V. Address: 161 Wellington St., Mount Brydges, ON N0L 1W0	 1955 July 23 1995 It is with joy and thanksgiving that we celebrate the 40th anniversary of our parents and grandparents GERARD and NELL RINGNALDA (nee VERSEVELDT) as well as 40 years in parish and hospital ministry and retirement this October. Congratulations and best wishes, Dad and Mom, Opa and Oma! With love from your children and grandchildren: Jackie & Evert VanWoudenberg — Toronto Gerrit, Mariel, Nathan Arda & Jim Rooks — Ancaster Linnelle, Laura, Sarah, Elia Helen & Ed VanBeilen — Ancaster Brenden, Aaron Wilma & Rick Guetter — Port Perry Jordan, Eric Arie & Lisa Ringnalda — Willowdale To celebrate these two events, an open house will be held on Saturday, Sept. 16, 1995, from 2-5 p.m., in the Willowdale Chr. Ref. Church at 70 Hilda Avenue, Willowdale, Ont. Best wishes only. Home address: 294 Bay St., Orillia, ON L3V 3X3	Jan. 3, 1908 - Aug. 9, 1995 I will lift up my eyes to the hills. Where does my help come from. My help comes from the Lord the Maker of Heaven and Earth. After a short illness with cancer TRIJNTJE KUIPER POT (nee JOLDERSMA) passed away peacefully on Aug. 9, 1995. Beloved wife of the late Theodorus Pot (1943) and the late Willem Kuiper (1960). Dear mother of: George & Rennie Pot — Smithville Bert & Margaret Smit — St. Catharines Dear grandmother of: Kevin Smit — St. Catharines Sharon Smit — the Netherlands Funeral service was held on Aug. 12, 1995, at Smithville Chr. Ref. Church, Rev. J. De Jong officiating. Correspondence address: G. Pot, R.R. 2, Smithville, ON L0R 2A0
	 Gramsbergen Sheffield Mills 1955 September 23 1995 "The Lord will keep your going out and your coming in from this time forth and for evermore" (Ps. 121:8). We thank and praise God that we can celebrate the 40th wedding anniversary of our parents and grandparents ALBERT and JANNA GERRITS (nee JURJENS) Bernard & Renee Gerrits — Upper Canard, N.S. Nadia, Jeremiah, Naomi, Eli, Jason, Emma Klaas & Bernadine Gerrits — Billtown, N.S. Rachel, Isaac, Hannah Gerald & Jane Kamphuis — Charlottetown, P.E.I. Alissa, Martin, Kristopher Henk & Bev Gerrits — Sheffield Mills, N.S. Jacob, Ethan Albert & Annette Gerrits — Steam Mill, N.S. Johnathan, Lauren Anita Gerrits — Centreville, N.S. Lucas Open house to take place on Sept. 29, 1995. Best wishes only. Address: R.R.#5 Canning, Kings County, NS B0P 1H0	Obituaries Zwolle Waterloo 1942 1995 After a long and brave struggle, TRUUS (PAT) BOERSMA has gone to rest in eternal peace with her Savior. Psalms 121 Wife of Johannes (Joe). Mother to: Tim & Teresa Wolfert — Cambridge Heleen Wolfert & friend Paul Vardy — Newmarket Daughter of Jane Bosch — London Stepchildren: Sandra & Barry Hodgkins — Whitby Diana Boersma & friend Norm — Colingwood Wayne & Ellie Boersma — Brazil Richard & Carol Boersma — Colingwood eight grandchildren. Sister of: Jake & Alice Bosch — Cobourg Hank & Alice Bosch — Branchton Margaret & Kees VanDalen — London 13 nieces and nephews. Predeceased by her first husband, Daniel Wolfert (1972), and her father, Tiemen Bosch (1980). Correspondence address: Joe Boersma, 101-25 Westmount Rd. N., Waterloo, ON N2L 5G7	Obituaries After a lengthy illness the Lord in His wisdom called home on Aug. 22, 1995, our dearly beloved brother BEREND KLINGENBERG at the age of 73 years. He was predeceased by his wife Aaltje Klingenberg (Doek). Dear brother of: Mans & Roelie Klingenberg — Woodstock Ann Klingenberg (Vugteveen) — Woodstock Bill & Grace Koopman (Klingenberg) — Ingersoll John & Rika Vandertill (Schrik, nee Klingenberg) — Wyoming John & Fenny Zwijgers (Klingenberg) — Waterloo Ruth Klingenberg (Hill) — Ingersoll Jack & Alice Klingenberg — Thamesford Gerrit & Trientje Klingenberg — Gorrie Al & Christena Noordstra (Klingenberg) — Bowmanville Clarence & Jane Damsma (Klingenberg) — Kitchener Harry & Andrea Klingenberg — Woodstock Funeral services took place on Saturday, Aug. 26, 1995, at Dalen, the Netherlands. Correspondence address: M. Klingenberg, 541 Chieftain St., Woodstock, ON N4T 1C8	"Jesus said unto her, I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live!" (John 11:25). On July 31, 1995, after a courageous battle with Alzheimer's disease WILLEMINA MANNETJE was called home to be with her Lord at the age of 70. Dear wife of Izak Mannetje. Dear mother and oma of: Marianne & Frank DeWit — Orangeville, Ont. Andrea, Jason, Greg, Tanya Judy & Dave Ryan — Colgan, Ont. Jeffrey, Jody Irene Lindsay — North Bay, Ont. Brandon, Brittany Eric & Connie Mannetje — Wasaga Beach, Ont. Frank & Kelly Mannetje — Orangeville, Ont. Andrew, Sarah Funeral service was held in the Chr. Ref. Church, Orangeville, Ont., on Aug. 2, 1995, with Rev. Dr. Wm. T. Koopmans officiating. Correspondence address: R.R. #5, Orangeville, ON L9W 2Z2
Thank You	Personal ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2			Church News Christian Reformed Church New temporary address: — Rev. Sidney and Mrs. Janice Cooper, 128 Oakdene Ave., Kentville, NS B4N 3X1. Effective until further notice.
HESSELS: We would like to express our thanks and appreciation for the many cards and words of congratulations received on the occasion of our 50th wedding anniversary. Also our thanks to all our friends and family who attended our open house which made our celebration extra special. Praise God from whom all blessings flow. Klaas and Willemien Hessels, St. Catharines, Ont.				

Classifieds

Teachers	For Rent	Miscellaneous	Miscellaneous
ROCKY MOUNTAIN HOUSE, Alta.: Rocky Chr. School invites applications for a Grade 4 teacher from Jan. 8, 1996 to June 28, 1996. Potential for continued employment. Interested teachers are encouraged to forward transcripts and resume, including a Christian philosophy of education, to: Mr. Wm. Slofstra, Principal Rocky Chr. School 5204-54th Avenue Rocky Mountain House, AB T0M 1T0 For more information call (403) 845-3516 (school) or (403) 845-5598 (home). Deadline for applications is Oct. 15, 1995.	BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergen-theim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders 651-4 Ave. E. Brooks, AB T1R 0H4 Phone: (403) 362-4052 or (403) 362-2653	Getting married? Announce the happy occasion in C.C. Travel DCA Travel Holland Travel Professional Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Gimsby 905-945-3301 Emergency Service Available Business & Vacation Travel	CC 50 years Step into our anniversary issue <i>Christian Courier</i> is planning a 50th anniversary issue for October 6 this year, and you're invited to its pages. Could you share some memorable occasions connected with CC? Did our magazine play an important role in your or your family's life? Did something funny happen in connection with CC? We welcome all contributions for inclusion in the October 6 issue. If you can make your story rhyme, so much the better. Maximum length: 500 words. The deadline for submissions is September 20, 1995. Be a blast; link us with your past!
CAMBRIDGE, Ont.: Cambridge Chr. School invites applications from qualified teachers interested in a full-time, Grade 7, maternity leave position to begin mid-November. Ability to teach senior French is required. We will also consider filling this position with two part-time teachers, one of whom will be responsible for teaching French in grades 6, 7 and 8. Please send letters of application, complete with resumes (before September 20), to: Cambridge Chr. School 229 Myers Rd. Cambridge, ON N1R 7H3 Phone: (519) 623-2261 Fax: (519) 623-4042.	For Rent A one bedroom mobile home. Central Florida location. This is a small adult park. \$600 U.S. per month, min. 2 months. Discount for seasonal rental. For information phone (705) 326-4274.	Bed & Breakfast Bed & Breakfast available during Sept. 19-23 for the international plowing match in Ayr, Ont. This is a fundraising event for Cambridge Chr. School and for Laurentian Hills Chr. School of Kitchener. Cost is \$40 double, \$30 single. For more info. or reservations call Joan — C.C.S. (519) 448-1585 or Sandi — Laurentian Hills (519) 744-8040.	W.G. POSTHUMUS BARRISTER, SOLICITOR & NOTARY PUBLIC Your legal remedies for injuries or losses sustained as a result of a motor vehicle accident have changed several times in the last few years. If you have been involved in a motor vehicle collision, find out what your rights are — Call (416) 598-0747, Fax (416) 971-7656, 700 Bay Street, Suite 1900, Toronto, ON M5G 1Z6.
Personal Born-again Christian, professional businessman, long term member of CRC family, never married, non-smoker, with biblical family values (attractive brown skin, Canadian), seeking female friend with similar beliefs and values to spend quality time with (some Dutch knowledge is preferred as I'm planning to travel to Holland in 1996), under age 34. Please write to: Tony, 7030 Copenhagen Rd., Unit #57, Mississauga, ON L5N 2P3; Tel. (905) 812-1238. (Please pass this information on.)	Job Opportunities HORTICULTURAL SUPERVISOR Nursery wholesaler producing container grown evergreens, vines, perennials, and flowering shrubs has an opening for a supervisor. We are an aggressive, expanding nursery looking for person(s) who are energetic, self motivated, willing to learn and have some experience in agriculture/horticulture. Duties include shipping, nursery production, propagation, etc. Please send detailed resume to: Willowbrook Nurseries Inc. Att.: John Langendoen 1000 Balfour St. Fenwick, ON L0S 1C0	Miscellaneous Kerkdiensten op cassette in de Nederlandse taal U kunt zich nu abonneren op deze preken dienst, b.v.: a) één cassette iedere week; b) twee cassettes maandelijks; c) één cassette maandelijks. Prijs \$3,50 per cassette (plus \$1,50 als U de cassette wilt houden) Voor inlichtingen schrijf naar: Jack & Lenie Brouwer 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel: (416) 289-0706 Luister naar het programma ZINGEND GELOVEN elke zaterdag, 8 uur 's morgens CHIN FM 101	Have you been subscribing to CC for years? If so, tell us! We're looking for you if you think you might be CC's longest continuous subscriber. Have you been reading CC for 30 years? 40? more? Jot us a line (or fax it) and let us know by September 20, 1995. When we've determined who has subscribed the longest, we'll briefly profile that person/couple for our special 50th anniversary issue, October 6, 1995.
Attention: CRC Pastors Would you like to preach in Nova Scotia? If you're travelling/vacationing in Eastern Canada, please consider doing the Chr. Ref. Church in Kentville, N.S., a big favor! Please contact Gerrit Tenyenhuys at (902) 538-9533.	Looking for something? Advertise your need in C.C., it works!		Puzzled about the Call to Ministry? "The place God calls you to is the place where your deep gladness and the world's deep hunger meet." <i>Frederick Buechner</i> Spend one day exploring your sense of call with persons like you. You will explore: • How to understand the call of God • How to prepare yourself effectively • How to discern your life map • How to balance the needs of family • How to deal with practical dimensions • How to fulfill your sense of call Saturday October 21, 1995 8:00 a.m. — 4:00 p.m. Ancaster Christian Reformed Church, Ancaster, Ontario (905) 648-2323 (Sponsored by Calvin Theological Seminary and Ancaster Christian Reformed Church)

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Events	Events	Events	Job Opportunities	Job Opportunities
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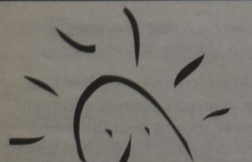
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Miscellaneous

Miscellaneous

Real Estate

Real Estate

Attention:
merchants, organizations,
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Advertise in CC's 50th Anniversary Issue

This year CC is celebrating five decades of Reformed Christian journalism in Canada. To mark this occasion, we are preparing an expanded special 50th anniversary issue for **October 6**.

This issue will be distributed to our regular subscribers as well as to many of CC's friends across the country. In addition, it will be made available, for the cost of postage and handling, to anyone who requests a copy.

All companies, organizations, schools, churches and individuals wishing to place congratulatory advertisements in this issue are asked to submit their ads to Stan de Jong. The deadline is **September 22**.

Option 1:

Send us a business card or a business card-sized ad, 3" x 2", and tell us what message you'd like to send.
Cost: \$75, plus GST.

Option 2:

For larger ads, just send us the format and the message. Ads should be 2, 4, 6, 8 or 10 inches wide. Cost: Our regular price of **\$14 per column inch, plus GST.**

We're excited about our 50th anniversary issue. Please help us to make it a success by sending us your congratulatory messages!



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Saturday, September 16, 1995

10:00 a.m. - 4:00 p.m.

**Admission: Free will offering of canned goods for the local food bank
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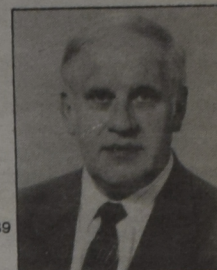


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Miscellaneous

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50 years of Reformed Christian journalism

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News

He's no ordinary missionary, this Kuyperian evangelist

Bert Witvoet

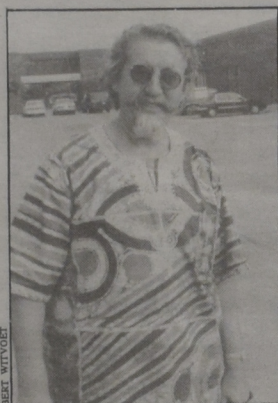
ST. CATHARINES, Ont. — I hadn't seen John since 25 years ago when he and his wife, Fran, and son, Kevin, visited our family in Woodbridge, Ont. Here he was again, this time alone, back from Nigeria, where he has been serving Christian Reformed World Missions for all these years.

He is *Doctor of Philosophy* John (Jan) H. Boer now. But he looks and acts just as unpretentious as he always has.

John and Fran have lived and worked in Nigeria since 1966. They have a son and daughter besides Kevin.

Originally from Port Alberni, B.C., John initially worked for World Missions as a pastor and evangelist trainer. His sending church is Second CRC in Highland, Indiana. He is a Frisian-born, Canadian-raised, American-sent evangelist to Nigeria.

It didn't take long before John's interest in social issues led to his being loaned to the Institute of Church and Society, an interdenominational social action organization in



BERT WITVOET

John Boer

Jos, Nigeria.

A Nigerian Abraham

John was and is a missionary with a Kuyperian vision. He strongly believes that the church should try to reach out to urban as well as rural Nigeria, and that it should help develop ways of integrating faith and life, faith and culture, faith and healing.

He betrays his Kuyperian focus in books like *Missions: Heralds of Capitalism or Christ?*; *Caught in the Middle* (which deals with investments and corporations); and *The Church and the External Debt*.

In addition he has translated a work by Abraham Kuyper, entitled *You Can Do Greater Things than Christ* (based on John 14:12), and has published material on holistic health care and a daybook called *The Prophet Moses Today* which contains 366 "social meditations."

Muslims talk Reformed

Boer left the Institute in 1994 and has since that time been teaching part time at the Theological College of Northern Nigeria, a school of which Dr. Harry R. Boer (no relation) was the founding principal. John also works with the department of education of the Christian Reformed Church of Nigeria.

At the moment, too, he's writing on Christian/Muslim relations from a holistic per-

spective.

"Muslims are seen by Christians as wanting to Islamize all of Nigeria, 'to dip the Koran into the Atlantic Ocean,' as the saying goes," says Boer. "But Christians are seen by Muslims as trying to Christianize Nigeria."

The situation is volatile. Boer sees these "two huge blocks of 40 to 45 million poised to explode any time."

Evangelical Christians' response to the pressure is to say that Nigeria needs a secular government. But Muslims reject that, says Boer, because "they talk just like Reformed people, saying that all of life is religion."

In his current book Boer is trying to show that Christianity is equally an all-encompassing way of life and that secularism does not provide a neutral place where Christians and Muslims can meet.

A holistic solution

Boer has been in North America since May for what World Missions calls "home service". While John is staying in Grand Rapids for a few more months, Fran has returned to

Nigeria to continue teaching at Hillcrest School in Jos. Their son Kevin works in Botswana; their daughter Cynthia is married and lives in Michigan; their son Wiebe is finishing his education at Calvin College in Grand Rapids, Mich.

During John's visit to St. Catharines, I showed him the two ways in which Lake Erie and Lake Ontario are linked: the Welland Canal system and its locks, and Niagara Falls. We watched a 222-meter laker enter Lock 3 and be lowered about 14 meters. Since ocean-going ships had a hard time negotiating the Falls, the Welland Canal with its eight water stairs (locks) had to be built, I told him.

He understood. Missionaries understand things like nature not co-operating all the time, especially human nature. But being a true Kuyperian, Boer believes that the only way to solve nature's resistance is to co-operate with it in another way. I'm sure he saw the Welland Canal as a holistic operation in which the force of water combines with the ingenuity of humans to bring prosperity to North America and honor to God.

MONEY magazine blacklists Calvin College

Phil de Haan

GRAND RAPIDS, Mich. — Calvin College has many illustrious graduates working in numerous fields across North America and the world. To name a few: U.S. Congressman Vernon Ehlers; philosophy professors Nicholas Wolterstorff at Yale and Alvin Plantinga at Notre Dame; Paul VandenBout, head of the National Radio Astronomy Observatory; Charles Ryskamp, director of New York City's Frick Museum. And the college annually is cited favorably in well-known guides to "best col-

leges and universities" such as *The National Review College Guide* and *The New York Times Guide to Colleges and Universities*. The John Templeton Foundation has put Calvin on its honor roll of "character building" colleges.

So why does *MONEY* magazine refuse to include Calvin in its survey of "best college buys"? It could be because you can't serve both God and mammon.

MONEY says Calvin College is "too religious." It includes on its annual list of 1,000 academic institutions which are "best

buys" only those institutions which have a "completely secular," broad-based education, and only those which "clearly accommodate" students of all faiths. Under *MONEY*'s definition, Calvin College is "sectarian" — its academic standards and illustrious graduates notwithstanding.

Calvin College executive director of public relations Michael VanDenend says, "There's no question in my mind that Calvin could be a *MONEY* magazine top 100. But from my perspective that's not the point. What I find remarkable is that of all the factors that go into ranking colleges and universities, religion — and a school's religious climate — is the single variable [that would] exclude a college from consideration. To me, making such a distinction is astounding."

Redeemer College writing student wins award from professional group

ANCASTER, Ont. (Redeemer College) — Alison Gresik, a May 1995 graduate of Redeemer College, recently got the good news: she was awarded third prize in poetry in the annual student writing contest sponsored by the Conference on Christianity and Literature.

The conference is a professional association which explores the relationship between literature and the Christian faith.

Gresik's winning poem was "Communion Sunday." She wrote it for Prof. Hugh Cook's creative writing class at Redeemer.

Cook says the poem "is very strong; it uses its imagery as symbolism in a powerful way. I knew right away that it should be submitted to the contest and that it had a good chance of winning a prize." The poem will appear in the next issue of the association's journal, *Christianity and Literature*.

Cook adds, "Winning this prize is a high achievement. The contest receives submissions from all over the United States and Canada and is not restricted to students from Christian colleges. This year, 62 student poems were submitted, and for Alison to receive third prize is an honor."

Good for the stomach

CC's business manager, Stan de Jong, heard a U.S. customs officer say, after receiving a sample of that week's shipment of CCs for U.S. subscribers: "Here's something I can read today without getting sick to my stomach."